Dr. *BURNET's* SERMON
before the
PRINCE of *ORANGE.*

Licenſed and Entred

according to Order.

A

SERMON

PREACHED

In the Chappel of St. *James*'s,

Before His HIGHNESS the

Prince of Orange,

the 23*d* of *December*, 1688.

By GILBERT BURNET, D. D.

Chaplain to His Highneſs.

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PSALM CXVIII. *v.* 23.

It is the Lord's doing, and it is marvellous in our Eyes.

THings do ſometimes ſpeak, and Times call aloud; and as all Men are before-hand with me, in the choice of this Text, at leaſt in applying it to the preſent time, ſo that amaſing Concurrence of Providences, which have conſpired to hatch and bring forth, and perfect this extraordinary Revolution, would lead one very naturally to uſe theſe words, even tho we had no ſuch Verſe in Scripture; for we have before us a Work, that ſeems to our ſelves a Dream, and that will appear to Poſterity a Fiction: a Work about which Providence has watched in ſo peculiar a manner, that a Mind muſt be far gone into Atheiſm, that can reſiſt ſo full a Conviction as this offers us in favour of that Truth. And if a thread of happy ſteps of

the one hand, and of miſtaken ones on the other, can upon any occaſion be made an Argument, we have it here in its utmoſt force.

It is *the Lord's doing*, not as the Heavens and the Earth, as the Revolutions of Day and Night, and the whole Chain of Second Cauſes are his Work: The whole Springs of Nature are wound up by him, ſo that all things are in ſome ſort his doing: He gives alſo a ſecret Direction to all ſecond Cauſes to accompliſh his Eternal Purpoſes. He knows all the foldings of our Hearts, and the compoſition of our Natures ſo well, that without putting us under a force, he can bring about whatſoever pleaſes him. He alſo on ſome great occaſions does Violence to Nature, and puts her out of her Channel in thoſe extraordinary Productions that are called Miracles. But beſides all theſe, there are times in which the great Governour of Heaven and Earth will convince the World, that he is not an unconcerned Spectator of Human Affairs: But becauſe Men are apt to be ſo partial to themſelves, and to their own Opinions, as to look on every favourable Accident as a Smile from Heaven, and that Sanguine People are as ready on the one hand to think themſelves God's Favourites,

vourites, and the ſpecial Objects of his Care, as Melancholy Men on the other, in the ſourneſs of thought that oppreſſes them, conſtrue every thing that ſucceeds not according to their Wiſhes, as the effect of ſome croſs Aſpect on them; it is neceſſary to find the true Temper between flattering our ſelves too much, and the charging our ſelves too ſeverely; and to examine Providence by ſuch equal and juſt meaſures, that we may neither put too much on the common courſe of Second Cauſes, nor aſcribe too much to ſuch Specialties as our Partialities may incline us to imagine appear in our favours: for becauſe we are always kind to our ſelves, we are very apt to believe that Heaven is ſo too. But to come cloſer.

1. All ſignal and eminent things are by the common Phraſe of Scripture aſcribed to God; and therefore every Event that is great in its ſelf, and may become yet much greater in its Conſequences, ought to be imputed to an immediate Hand of Heaven: ſome that have judged that a ſpecial Direction of all things was too great a Diſtraction to his Divine Being, and a trouble unworthy of it, have yet thought that its care ex-

tended to great matters. If then this may be laid down for a Rule, we muſt conclude that this Tranſaction now before us, is God s doing, ſince the vaſt importance of it is ſo viſible, that it may be perhaps leſſened rather than aggravated, if one would attempt to ſet it forth. You all know what you both felt and feared: The over-turning this Church, and the ſubverting of this Government, muſt in conſequence have brought on the Ruine both of the Proteſtant Religion and the publick Liberty all *Europe* over. When all this is ſtopp'd, and a happy Criſis appears, that gives us the faireſt hopes not only of the ſecuring our Religion, together with our other Temporal Concerns, but of putting a check to the Spirit of Perſecution, which has of late raged ſo furiouſly againſt our Brethren in ſo many different places of *Europe*, and that the Perſecutor of Religion, and the Raviſher of Liberty, and the Scourge of the Age, after his having been ſo long a Plague to all his Neighbours, may probably be brought to feel a little of thoſe Miſeries which he has laid on others; ſo great a Tranſaction as this, which is perhaps the fore-runner of a greater, may upon very juſt grounds be called

called the *Lord's doing*, if every thing that is great is ſo.

2. Thoſe Things in which God's Honour is moſt particularly concerned, may be well reckoned his *doing*; for if he has a Providence that extends it ſelf to all Things, we have much more Reaſon to conclude, that Mankind has a more ſpecial Title to it: And among Men, that Chriſtians are under a particular diſtinction; and of all Chriſtians, that thoſe who have reduced Chriſtianity to its Primitive Purity and Simplicity, are its chief care; ſo that the reeſtabliſhing of that Glorious Work, which God in a ſeries of many ſignal Providences had ſet up in the laſt Age, and which for the Sins and the unreformed Practices of thoſe who pretended to it, was brought ſo low in this, may be juſtly aſcribed to that Sovereign Wiſdom that governs the Church, which was purchaſed by *the Blood of the Son of God.*

Matters of Controverſy are not proper upon this Occaſion; but without entring far into them, the common ſenſe of Mankind, and the general Notices of Truth that are impreſſed upon our Minds, may ſerve to determine the greateſt

eſt part of the Differences between us and our Perſecutors. Whether Men ought to ſatisfy themſelves in the Points of Religion, or ought to take them upon truſt? Whether Men ought to put the ſtreſs of their Religion upon a real Renovation of Heart and Life? or, if it may do full as well, to hire and pay a Prieſt for forgiving our Sins in this Life, or redeeming us from the puniſhment of them in the next? Whether we ought to believe our Senſes and Reaſon in their proper Objects, or not? And not to run out too far, Whether thoſe Eternal Rules of Juſtice and Mercy, ought to be the Meaſures of our Actions, or if Zeal for Holy Church, can warrant us to break our Faith, and deſtroy our Neighbours? All theſe ſeem to be ſo plain, that one would think the Deciſion ſhould be ſoon made; and indeed, if inſtead of that falſe ſhew of Learning, and the many hard words with which theſe Matters have been diſguiſed and intangled, Men would try them in a ſhorter and ſimpler Method, Truth would be ſooner found out. In a word; The Truth of our Religion appearing to us in ſo many conſpicuous Characters, eſpecially after the noble and worthy En-

Endeavours of ſo many of the Lights of this Church, who have propoſed all the Points in diſpute to the World with Advantages beyond any thing that had appeared ever ſince the firſt beginnings of thoſe Conteſts. After all this, I ſay, we muſt conclude, that this *is the Lord's doing*; ſince a Work that is ſo dear to him, ſeems now to be again received into his protection, in ſo ſignal a manner, after he had ſeemed to hide himſelf from it.

3. Thoſe Providences which ſeem immediately to work upon the Minds of Men, and to engage them into the Deſigns of Heaven, are in a more conſpicuous manner the *Work of God*. For the Mind of Man being a free Agent, it is leſs accountable how vaſt Multitudes ſhould come all under the ſame Impreſſions, unleſs God did by thoſe ſecret and undiſcernable Methods of his Wiſdom, give them ſuch directions. This *Pſalm* ſeems to be penned upon the making up of that Breach that was between the Houſe of *David* and the Houſe of *Saul*; all *Iſrael* following the latter, while only the Tribe of *Judah* adhered to the former, ſee 2 *Sam.* 2. But all were afterwards united in owning of *David*, who

who was become the *Head Stone of the Corner*, that joined those two great Divisions in one. *David* had felt how little either *Princes* or *People*, that is, those of the *Sanhedrim*; or to speak in an English Phrase, the *Peers* or *Commons* of the Jews, were to be depended upon: And therefore, *vers.* 9, and 10. he says, *It is better to trust in the Lord, than to put confidence in Man: It is better to trust in the Lord, than to put confidence in Princes*, either numerous Armies, or wise Councils. The Reign of *Saul*, and the Charms that were in *Jonathan*, had, no doubt, given the Family a great Root. But the Divine Designation that was upon *David*, had broke through all that, and had turned the Hearts of the whole Nation as one Man to him. *David* had seen a formidable opposition in his way, and he himself had passed through great and threatning Dangers; but the *right Hand of the Lord* had been of his side, and had done *valiantly*. And all the Force that was brought against him, had vanished into nothing; or as a *Fire of Thorns*, it had blazed and crackled a little, but was soon spent: And therefore as there was an universal rejoicing in the *Tabernacle of the Righteous*, so

ſo *David* went into the Houſe of God, this Pſalm being ſet as the Hymn of his Triumph: which was probably ſung before him as he went into the Tabernacle in Mount *Zion*; for theſe words, *Open to me the gates of Righteouſneſs, I will go into them and praiſe the Lord*, together with the anſwer, *This is the gate of the Lord into which the Righteous ſhall enter*, ſeem to be ſet for his entring in at the Gates: In a word, the centring of the whole People in him, was ſo particularly a work of Providence, that in a moſt eſpecial manner *this was the Lords doing*. And therefore an extraordinary concurrence of all favourable Accidents, and particularly, the diſpoſing of all Mens minds one way, has a Character upon it, that muſt force us to ſay, *This is the Lords doing*. I know how dangerous and deceitful an Argument this from Providence will ever ſeem to be; and therefore I will touch it with that caution which is requiſite. It is certain, that God for the puniſhing of Nations, gives ſometimes ſuch a torrent of Succeſs to thoſe who are the Inſtruments of their Correction, that this may be rather a mark of his diſpleaſure againſt thoſe who are to be brought low, than of his favouring thoſe who

are lifted up. There are also such Mysteries in the whole Conduct of the World, that though our Partiality makes us apt to Magnifie all that we like, yet if we carry it too far, we will be in danger to be often out of countenance, when the same Argument turns against us; therefore before we can make any Comments on so doubtful a Text, we must be first sure that the groundwork is well laid, and that both the Cause it self, and the means used to advance it, are good. But when we are got over that, and are satisfied both in the one and the other, then we can hardly forbear to look on a chain of unlookt for and unaccountable Providences, without a most sensible Joy. I will not build too much on the Characters that have appeared in the Insensible part of the Creation, I mean the Winds and Weather, for one does not know how far those have been the effects of the natural series of things, yet one cross Wind which seemed design'd only to make us apprehend the hand of Heaven, without suffering much by it, and without losing above one Man in it; and another strong and prosperous Gale, which both preserved us from those who were appointed to wait for

for us, and brought us ſo near our Port, but changed immediately for another to fetch us into it; and which having executed its Commiſſion, was immediately in another corner, and the ſoftneſs of the Weather, in a Seaſon ſo far advanc'd, are things ſo remarkable, that we are extream inſenſible if they make not deep Impreſſions on us. But, as I ſaid before, the application of Providence in the turning and bending the minds of Men, is yet a moſt immediate work of Heaven. The precipitation and folly of our Perſecutors in opening their ill deſigns ſo early, the Impudent breach of Faith, and the unrelenting Cruelty that they had put in practice in the Neighbouring Kingdom, ſent us over many thouſands of Witneſſes, to awaken us, and to let us ſee what we ought to look for whenſoever that bloody Religion ſhould come to prevail among us; and of what account all Promiſes and Laws were to be, whenſoever they could break through them. This coming ſo critically, in the very time in which the Repeal of Laws was to be asked in their favours, was a more ſenſible Argument againſt it, than all the ſpecious ones could ever be that were brought for it; and ſo

much Evidence was neceſſary, otherwiſe the good Nature of ſome, and the weakneſs and corruption of others, had perhaps put us to a more Melancholy and Troubleſom after-game; but ſuch an apparent breach of Faith, and ſo furious a Perſecution as they had raiſed beyond Sea, were Arguments that every Man could comprehend and manage, and out of which it was not poſſible to beat them. I need not enlarge on all that chain of Errors and Violences that have followed, ſince the firſt broaching of the Deſign; they were too many to be all repeated, and too viſible and well known to need that it ſhould be done. Nor would I willingly ſay any thing that might look either like Inſulting or Reproaching, God has ſeemed to have given them up to ſuch a Spirit of deluſion, as if the Curſe of thoſe who Worſhip graven Images, had fallen on them; *Like unto them are all they that worſhip them*: and in Concluſion God put ſuch a Cup of *trembling and aſtoniſhment in their hands*, that he ſeemed to have taken away *the heart of the Counſellors*, and that according to another of *Davids* Expreſſions, *none of the men of might have found their hands*; in ſhort, the methods that God has ſuf-

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fered them to take for the alarming and awakning the whole Nation, for the uniting of all that were ſo unhappily broken aſunder before, and for ingaging all to center in what is now brought about, is an Eminent Character of a hand of God in the whole matter: Why went they ſo faſt and ſo barefac'd? Why graſp'd they at ſo much all at once? Why was the Hook ſo ill covered when the Bait was thrown out? Why was it that few were either ſo weak or ſo corrupt, but they have been ſo ſucceſsful that they at laſt have ſet them right? In a word, all this blaſting of Counſels, and defeating of their deſigns by their own means, was of God, and muſt be owned to be his doing.

The Errors alſo of the great Supporter of Perſecution, his Quarrels with the Head of that Myſtical *Babylon*, and his diverting his Force to a new War, an unjuſt one, to be ſure, ſince begun by him; the Concurrence of ſo many Great Princes, and above all, that happy Union that was in thoſe Bleſſed Provinces, that tho' compos'd of ſo many different Bodies, ſeem'd to have but one Head and one Heart upon this Occaſion, are all conſpicuous Characters. The Con-

Conſtitution and the Intereſts of the States do always biaſs them againſt War, or every thing that may interrupt their Trade; and the Dangers which appeared from a War in their Frontier, ſeemed at leaſt to engage them to ſecure themſelves rather by a ſtrengthning than a diminiſhing of their Force; and yet the univerſal and chearful Concurrence of all among them, from the Higheſt to the Loweſt, both thoſe that were in the Government, and thoſe that were without doors, by which they put their whole Strength to this Deſign, and put all to hazard to carry it on, ſparing neither their Fleets, their Armies, nor their Treaſure; all this, I ſay, made every one conclude, that this was the Finger of God. The Concurrence of all in this Nation, and eſpecially of that Great Body from which the chief Oppoſition was expected, was no leſs ſignal. Their Numbers, and that Courage which is ſo natural to this noble Nation, and many other Conſiderations, concurred to give juſt Apprehenſions of a Bloody Scene. But how ſtrangely did all this vaniſh? And how have our Hopes and even our Wiſhes been ſo far prevented, that we are ſcarce yet recovered

covered out of that ſurprize of Wonder into which this threw us? When all this is laid together, we are tempted not only to cry out, that this is the *Lord's doing*, but that it is ſuch a doing of his as is beyond any thing that is in all the Records of paſt Times; and is a Scene all of Wonders, but Wonders of Love and Mercy.

4. When Revolutions happen, that carry ſo many Characters of the Attributes of God on them, that we ſee both Power, Wiſdom, and Goodneſs in every Step of them, then we are yet more particularly bound to adore the Hand of God in them. The Progreſs that *Mahomet* and his Followers made, which is indeed one of the moſt amazing things in Hiſtory, carried evident Marks of the Power and Juſtice of God, in ſuffering that Scourge of the Eaſtern Chriſtians to bring them under his cruel Yoke. The Progreſs of the *Roman* State had in it Characters both of the Power and Wiſdom of God, in diſpoſing the World for the Chriſtian Religion, by bringing it under one Empire, and ſuch a Civilized Government as was a due Preparation for ſo holy and ſo perfect a Religion. But here we have both Power, Wiſdom, and Goodneſs, all

all concurring to ſet forth the Glory of the Author of it. So great an Undertaking, and the ſeveral Branches of it, all meeting ſo happily together, and favoured with ſo many proſperous Accidents, ſhew how the Power of God concurred in it. The Depth, the Secrecy, the prudent Management and Execution of it, ſhew the Wiſdom of God; but above all, the ſudden and unbloody Iſſue to which it was ſo unexpectedly brought, is a Character of God's Goodneſs to us, which can never be ſufficiently acknowledged: If either a ſlow Lingering had made us languiſh, or a bloody Deciſion had been the Price of the Victory, we ſhould have had reaſon to confeſs, that our Sins had rendred us unworthy of ſo great a Mercy as we have now before us: But with how much admiration muſt we look on and ſee our ſelves prevented with ſo early a Deliverance? and that our Deliverer, as he came deteſting the Imputation of Conqueſt that was caſt on him, ſo he was received in a way ſuitable to his own good Intentions. And thus upon all theſe Reaſons, as we ſee in general what are the Characters from which we may conclude what things may be called

called the *Lord's doing*, ſo we ſee in particular how fitly they all belong to that which is the Subject of our wonder at preſent.

For this *is marvellous in our eyes*. We talk of it, both to our ſelves, and to one another in this ſtyle: who can ceaſe wondring, eſpecially thoſe who have ſeen how the ſprings of this Affair have moved all along? We wonder at the Deliverance it ſelf, and we ought to wonder much more how ſuch a Guilty Nation as this is, ſhould have been delivered in ſo harmleſs a manner. We ſee what a ſtorm has gone over, and broke out upon many of the Foreign Churches. A Perſecution that is in all its Circumſtances far beyond the blackeſt of any that are in Hiſtory. If our Church has advantages in her Conſtitution, that make her the juſt pride and glory of the whole Proteſtant Side; we have ſtill ſo much the more to anſwer for, if we have not walked worthy of thoſe Bleſſings, that Light, and thoſe Advantages with which God had honoured us. And why is it then that God has only ſhaken the Rod over us, but has not ſuffered it to hurt us? Our Enemies had rage enough to deſign it, and they had an abuſed Authority ſo entirely in their hands, that they ſeemed to have got the Go-

vernment under as implicit obedience, as they have got over the Faith of their Votaries. How comes it then that God did not ſuffer this to go farther, that he did not puniſh our ſins, and in particular the ſharpneſs with which we had treated one another, by delivering us up to thoſe whoſe tender mercies are cruel? All this is marvellous, but whether it is ſo in our eyes or not, I do not know: that is, whether we make thoſe Reflections on it, which ſuch miracles of mercy call for from us; or if we let it paſs by us without any other Reflection but that of talking about it, as we do concerning all other Revolutions. In a word, as this is the *Lord's doing*, and *marvellous* in it ſelf, ſo it ought to be ſo *in our eyes*; for it is certainly ſo in the eyes of all the World beſides. We ought to make ſuch pauſes in thinking on it, as may lead us up to adore and admire the great Author of it, in this his doing.

1*ſt*, We ought in a moſt profound proſtration, to magnify the goodneſs of God to us in it: to him belongs the Glory of it, for his hand has wrought this Salvation for us. Some may mention their Chariots, and ſome their Horſes, but we ought only to mention the name of the Lord our God. It will not at all derogate from the

the Honour of our Great Deliverer, to consider him as the Instrument, whom God has so highly exalted, in bringing about so great a work by his means, and so to direct our Homage and Adoration to the Original of this and all our other Blessings. And God has imployed an Instrument in it, who desires that the acknowledgments may be wholly made to that Eternal Purpose, that brings about all its Designs in so Sovereign a manner. This is indeed in all its parts above the skill and wisdom of Man: and therefore let us offer up the whole honour of it to God: and when that is done, this will lead us best of all to pay all the due returns of gratitude and esteem to Him whom God has now blessed for the second time with the greatest honour that can fall on a mortal Man, that he seems born to be the great Blessing of the Age. His first appearance in the World carried with it a Deliverance to those happy Provinces; for happy they were, from the time that they came under His protection. We that saw their Peace and Plenty, and the Order and Justice that reign'd among them, and the sense that they have of that Conduct that procures it, saw an earnest of those Blessings that seem to be before us. And in-

deed the paſſion that they all expreſſed at His leaving them, was to us the trueſt Indication of the joy and confidence with which we ought to receive Him here, and of the hopes that we may promiſe our ſelves under ſo glorious a Protection. Let us therefore ponder all theſe Providences of God ſo as to admire them, not only in a lazy and ſilent wonder, but in thoſe true acts of Praiſe and Adoration, by which *our ſouls, and all that is within us, may be ſtirred up to bleſs the Lord, and not to forget any one of all thoſe benefits which he has beſtowed on us, upon this occaſion, in which he has redeemed our life from deſtruction, and crowned us with his loving-kindneſs and tender mercies.*

2*dly*, If this Work of God does poſſeſs us with that veneration which is due to it, we ought not to ſtop the courſe of it, till it has had its full effect; nor to daub matters by ſlight and palliating remedies. We ſee now before us the moſt glorious beginning of a noble Change of the whole face of Affairs, both with relation to Religion, and the Peace of *Europe*, that we could have wiſht for. It is ſo far beyond our hopes, that we durſt ſcarce let our wiſhes go ſo far: we may, if we are not wanting to our ſelves, and to the Conjuncture before us, hope to ſee that which

which may be according to the Prophetick ſtyle, termed *a new Heavens, and a new Earth.* But if a Spirit of jealouſy and murmuring, of impatience and faction, and of returning back to that out of which God has ſo ſignally extricated us, grows up; ſo that inſtead of reaping the fruits that we have now in proſpect, we have not Souls big enough, nor Hearts good enough, to carry this on to perfection, then we may juſtly fear our being delivered up to all thoſe Evils from which we will not be healed. But if on the other hand we raiſe our minds above every narrowneſs of thought, and all partial regards, and conſider matters with ſuch a naked impartiality as becomes Chriſtians, Proteſtants and Engliſhmen, and provide ſuch Remedies as are requiſite, then we may hope to ſee this bleſſed morning to grow up to a perfect day. In a word, *life* and *death* are before us, and *bleſſing* and *curſing*. Thoſe who chuſe *life*, and every thing that leads to it, ſecure a *bleſſing* to themſelves, and entail it on their Poſterity: but if we chuſe *death* rather than *life*, there is no help for it: ſuch perſons ſecure a curſe to themſelves, and do what in them lies to entail it on their Poſterity; and there is ſcarce any indication more

more certain of the Sins of a Nation being grown up to that height, that it must be destroyed, than the Miscarriage of so great a Deliverance as God has wrought for us, which will be an eternal Blot on the Wisdom of the Nation; since, in that Case the Figure of our Saviour must be justly applied to us, *We have piped to you, but you have not danced*; or these other words of his, *O Jerusalem, Jerusalem, how often would I have gathered thee under my wings, as the hen gathereth her brood, but thou wouldest not*: Or that of the Prophet, That while *Children were in the Womb, there was not strength to bring forth.*

3*dly*, But if we will carry on, and perfect this marvellous Work of God, we must study to be such, that God may not repent him of the good which he seems to have prepared for us. While we are under such a happy Influence of Heaven, we must not raise up such an Interposition between it and us, as may not only make us lose this happy opportunity, but turn it to a Curse by the ill use we may make of it. We have not forgot the Criminal Excesses of the year Sixty, and how that great Revolution that seemed to promise all that a Nation that had been so long tossed with

wars

wars and changes of Government, could wish for, was so unsuccessful; but instead of the Nations receiving that with those Acknowledgments that were due for such a Blessing, how did all People, as it were, conspire to defeat the ends of Providence in it? The excesses of Rioting and Drunkenness, and the Disorders of all sorts, grew not only to be practiced, but gloried in, as if those Abominations had been the proper distinctions of a Loyal man; a Virtuous man looked out of Countenance, if he could not go in to the madness of the time; and because the high Professions of Religion in the former times, had been a disguise to many ill Designs, men not only laid aside all the Decencies of Religion, but began to think it a piece of breeding to decry it as an Imposture. This went so far, that perhaps in no Nation, under Heaven, did Men treat the Religion which they professed, so familiary as we did; and those who were not concerned any further in Religion, than as it might advance their ungodly Designs, were willing to encourage this Spirit of Atheism, hoping that it would make way for a Religion which in some respects is worse than no Religion at all; for tho, with

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relation to particular Men, there is no Comparison indeed to be made between Popery and Atheism; yet, with Relation to humane Society, a Religion that dissolves Faith and good Nature, and gives Authority both to Perfidy and Cruelty, is worse than none at all. As we reflect upon these Abominations, and on the fatal Consequences of them, which have been on us so long; so in order to the preventing the return of the like Evils, we must avoid the relapsing into the like Sins. It is neither the Union nor Wisdom of Councils, nor the Strength of Fleets or Armies, that will secure us from the Judgments of God, which we may expect will fall upon us with an extraordinary redoubling, according to the Prophetick Phrase of seven times heavier than any thing that we have yet seen or known; *if those that are filthy, will be filthy still*: If the Atheist will think that his standing up for the Protestant Religion, is a warrant to him to laugh at all that is Sacred; In a word, if Men think that their Fears are over; and that, therefore they may give themselves up to work wickedness without restraint; then we may justly expect a return of the like, if not of greater Miseries. We

despised

deſpiſed our Religion, and God has threatned to take it from us; yet it ſeems the Prayers of the Few have prevailed over the cry of the ſins of the Many. But we have no reaſon to expect that it ſhould be always ſo. We are certainly the happieſt Nation in the World, if we can but know and value it as we ought to do. Our Climate, though none of the beſt, yet is Kind and Fruitful: and if the Sun is leſs favourable to us; yet our Situation as it ſeparates us from all the World, ſo it lets the Wealth of the whole World in upon us, and keeps Danger and War at a diſtance from us: We have all the Liberties of Freemen tempered with a firm and ſteady Government. But which is above all, we are bleſt with that holy Religion which the Son of God revealed to the World, and we are Reformed from thoſe Corruptions which had defiled it, and that in ſo equal a manner, that we are the chief Object of the Roman Fury, as well as the juſt Glory of the Reformation: We have had the truths of Religion both in the points of Speculation and Practice opened to us with ſuch advantages, that if we ſtumble or loſe our way in

the midſt of ſo much light, we have more to anſwer for than any Nation under Heaven: and to Crown all, God has put us ſo far into the hands of our Enemies, as to let us clearly ſee what we were to expect from them. They had devoured us in their hopes, and ſeemed to be as *Haman*'s Friends caſting Lots, and watching a fit opportunity to deſtroy us, when of a ſudden the Snare was broken, and we have eſcaped out of it. I hope none of thoſe that were here will ſoon or eaſily forget how near they were to be ſwallowed up: and if they had then grave thoughts and ſerious purpoſes, I hope this change in their Fortunes will not make them diſmiſs, or forget them. And for us that ſaw God's Wonders in the Deep, and that after we had paſt an Eminent Danger, languiſhed ſo many daies in the Harbour between Hope and Deſpair, upon which we ſeemed to put on firm reſolutions, and make ſolemn Vows of amendment, Can we be guilty of ſo hainous an Ingratitude and breach of Faith, as to forget the engagements, into which we then entred, of a ſerious and univerſal Reformation?

4. But

4. But while we let our thoughts out to wonder at the Wisdom and Goodness of God, let the admiration of these produce somewhat like them in our selves: we ought to grow wise; for our Experience has cost us dear, and had almost proved a very dreadful School to us: we now see the folly of trusting to that Religion, and of imagining that any weight was to be laid on all the Promises that could be made us by them. It is not to be doubted but that many were so little acquainted with the depths of Satan that are in that Black Society, as to believe it was possible for them to maintain Truth, Honour and Good nature, notwithstanding the points of Speculation that are in their Schools: we resolved to make the Experiment, and they have taken such pains to let us see our mistake, that it is to be hoped we will never at any time hereafter relapse into the like Error. The goodness of God, that appears now in such endearing Characters to us, ought likewise to form the like temper in us. Our minds have been too much embittered on all hands, by reason of some inconsiderable differences which our Enemies

have always managed, with ſo much addreſs, as to engage us to weaken our common Force, by dividing our ſelves into Parties: and by a fatal ſeries of woful Accidents, theſe ſparks have been blown up into ſuch a flame, that they had almoſt quite conſumed us. But it is to be hoped that we will ſtudy to be all of one mind; or, if we cannot arrive at ſo great a bleſſing, that at leaſt we will love one another, and remember that we are Brethren, fellow Chriſtians and fellow Proteſtants, that muſt have been deſtroyed together, and therefore muſt now ſupport and bear with one another. But as I doubt not but the happy diſpoſition of all peoples minds will now produce a deſired temper in thoſe matters; ſo we muſt not bound our Charity within ſo narrow a compaſs: No, we are Chriſtians, and therefore we muſt not only love our Brethren, but even our Enemies and our Perſecutors, and ſo overcome their evil with good. For how hard thoughts ſoever we may juſtly have of the Spirit and Councils that govern that Church; yet many among them in the ſimplicity of their heart, and according to the implicitenes of their Principles follow

thoſe

thoſe Opinions that have been dropt into them from their Childhood; they have not ſtrength of thought to look narrowly into them, nor do their Rules allow them in ſo bold a thing as to examine whether they are in the right or not: and though it is hard to imagine how any ſhould go over to them; yet it is eaſie to imagine how thoſe who are among them ſhould be ſhut up blindfold and muffled up with the awful bonds of Authority and Infallibility. And for ſuch, though we are under the higheſt provocations that any Nation can have; yet after all, let us ſtill remember that we are Chriſtians, and that as we have declared openly againſt the Injuſtice and Cruelty of our Enemies, we govern our ſelves by the Rule of doing as we would be done by. It is a preſage of Moderation in our whole proceedings, that even the leſs governable Part of the Nation, I mean the unruly Multitude, has been ſo happily reſtrained from extravagant acts of fury: for without juſtifying what they have done, we may well rejoyce for what they have not done, and that Bloody and Outragious Sacrifices have not been made. It is the peculiar

Character

Character and Glory of this Nation, That Tenderneſs and Compaſſion are ſo natural to it, that the Unfortunate are always pitied by them. And if tumultuous Numbers have obſerved ſo much temper in their wrath, how much more is to be expected from Councils that are to be governed by Juſtice and Mercy, and under the directions of a Prince who has ſhewed that his hatred of Perſecution in others, was not only becauſe his own ſide ſuffered in it; but from a ſteady and uniform Principle which has made him not only juſt to thoſe of that Religion, but even kind too, whenſoever they deſerved it. We, indeed, ought to ſtudy the firm ſecuring of our Religion, even from the remoteſt poſſibilities of hurt that can come to it from that reſtleſs and violent ſpirit which has hitherto created us ſo much trouble; this we owe to Almighty God, to this Glorious Church, to our Selves and to our Poſterity: but in doing this we muſt ſo govern our ſelves, as not to ſuffer our Blood to boil too high, nor our Thoughts to run too faſt; and while we conſider what we may perhaps owe our Enemies, we ought to take care not to forget

forget what we owe our Selves, that ſo we may look to the honour, as well as the ſecurity of our Holy Religion. In a word, let us reſolve to be Chriſtians indeed, and to act as Men that have thoſe undefiled Rules, and that bright Example, which our Saviour has given us, ever in our Eyes, and then it is impoſſible for us to miſcarry. But if Revenge and Animoſity prevail over the ſofter and wiſer Councils, that Reaſon and Religion may ſuggeſt, and if in all that we do, we take not care to have God ever on our ſides, it will be eaſie for him to blaſt all Councils, and to defeat even the greateſt and beſt-laid Deſigns. We have now before our Eyes, one of the ſignalleſt Inſtances that is in any Hiſtory, of the Inſtability of all human things: on which one cannot reflect without making a full ſtop in his thoughts. But the ſubject is ſo ſpeaking, that it needs not be inſiſted on, and there are particular Circumſtances in it that forbid it; but if it is not decent to ſpeak much of it, yet I hope none are ſo inſenſible as not to think much of it. Perhaps ſome may imagine that we are ſafe, becauſe we cannot be daſhed on the ſame Rock about which

which we ſee ſo great a Shipwrack; but, alas, if we provoke God to hide his Face, and to withdraw his Protection from us, his ways are paſt finding out, he can bring ruine and deſtruction on us from that hand from which we perhaps apprehend it the leaſt: If Proſperity and Succeſs blow any up, and make them forget God and all the Vows that they made to him, he will never want means and methods to make them return to themſelves, and to remember him.

Upon the whole matter then, ſince God has wrought ſo extraordinary a deliverance for us, let us adore him, who is the true Author of it; and under him let us pay all the returns poſſible of Reſpect and Gratitude to that Bleſſed Inſtrument on whom he has laid ſo much Glory. Let us improve it to the higheſt and nobleſt ends that can be thought on; let us live under it as becomes thoſe who take care to do nothing that may render them unworthy of the continuance of it: and let us all, in our ſeveral Stations, ſtudy to behave our ſelves ſo, That the Glory as well as the Safety of the Nation, and the luſtre as well

well as the eſtabliſhment of our Religion, may be raiſed up to that pitch, that the Name of an *Engliſhman* and a Proteſtant may have a ſound all the World over, that may give Terror as well as create Eſteem; and that this Work, which is now brought to ſo great a forwardneſs, may in due time attain to its full perfection; and that then we may all have reaſon to break forth in the Triumphant words with which this *Pſalm* begins; *O give thanks unto the Lord, for he is good, becauſe his mercy endureth for ever. Let Iſrael now ſay, That his mercy endureth for ever. Let the houſe of Aaron now ſay, That his mercy endureth for ever: and let them that fear the Lord ſay, That his mercy endureth for ever.*

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